

NorthWest



Masonic History

THE ONLY WAY TO HAVE A FRIEND IS TO BE ONE.

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Do you know of someone that would like to receive this? Please, ask them to send me an e-mail @ <richard_candy@msn.com>. That way I will have their e-mail address without any problem. If you do not want to receive this e-letter just hit reply and say, "No thanks". I will remove you from my email list at soon as I can.

I don't agree with everything in this Newsletter. It shows different opinions in different areas of the world. Remember, Masonry is World Wide. Masonry is different, but it's the same. Read this and think. I am not saying it's better, right or wrong, just different! I would like to have some feedback. What are your ideas about these subjects? Do you agree? Do you disagree? Please, give me your ideas. I hope you enjoy!!

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Most of the information I publish is on the internet. I will try to list the internet address of each article and I would hope that you would at least go there and check them out. We have so much information out there that I would like to get to you but I just can't do it all. Please, subscribe to a couple of these sites and see what you are missing. Without discussion, we will go stagnate. We need new ideas to keep our fraternity alive. Let me know what you think.

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You can read a lot more, about Freemasonry by subscribing to [<The Midnight Freemason>](#). I can't publish everything they put on the web. It would be nice if everyone could just subscribe to them. They put out a lot of information each month. You may not agree with everything they say, I don't, but it's all a fresh, different view of Masonry.

The Midnight Freemason





THE MIDNIGHT FREEMASONS

A group of Master Masons talk about topics of Masonic interest--each from their own unique perspective. You'll find a wide range of subjects including history, trivia, travel, book reviews, great quotes, and hopefully a little humor as well on topics of interest for Freemasons and those interested in the subject of Freemasonry.

Midnight Freemasons-

Mindfulness and the Working Tools

By Midnight Freemason Guest Contributor

Erik Antony Marks, 32, LICSW



It is commonly held and well documented that meditation is a practice, since about 1500 BCE in areas of India. From there, the famous story of the Buddha was popularized in the west by Herman Hess; work, Siddhartha. Meditation of some form is found in all of the major religions of the world and have significant presence in lesser recognized religions and spiritual practices. We can find in the esoteric branches of the major religions—Gnostic, Sufi, Vajrayana or Tantric, Kabalistic, a strong emphasis on meditation. In Freemasonry we agree that no major task or important venture should be started without the invocation of Deity. Mindfulness meditation can often be used as a preliminary practice to prayer, be mixed with prayer as in Trappist Monk Thomas Merton's Contemplative prayer or be prayer in and of itself: a prayer without words, a prayer of presence.

There are gigabytes of resources on the internet about how to practice mindfulness, meditation, contemplative practices. Brother Chuck Dunning has an excellent book about the subject in relationship to Freemasonry, which I refer to often and recommend highly. You may ask why, then, would I write this? I do better when I find the authors like Dunning, Chödrön, Trungpa, Merton, which speak to me, with whom I feel a more personal connection. The author's voice gets my attention or a detail they attend to, matches what I need. So, with the hope this will speak to you in a new way, here is my just-past-midnight version of encouragement to use the focus on the breath in mindfulness meditation as a tool.

In my usual vocation, I sit with people to talk about what either matters to, or troubles them most. More than half the time, this involves some form of nervousness, worry, anxiety, or panic. Daily I return to the practice of sitting still with the mind, my own—theirs. Mindfulness meditation has been such a gift in my own life that from the moment I started working in human services. I've tried to incorporate it. There are lots of ways to incorporate the practice. It may mean teaching them to use this technique or incorporating a practice they already have for a therapeutic purpose. It may come only in the form of practicing on my own time so I may be more present for them. There are times I ask them to stay with something difficult or complicated...don't move on too quickly, let's see where this thought/feeling takes us, you. Together, we delineate, circumscribe, an area of mind to attend to and stay within those bounds, intentionally. When we draw the lines, we know when we are outside, when our desires or passions have pulled us from our intended place or course of action.

Many people find they get stuck in thought loops, ruminate, worry: "I've always been a worrier" I hear multiple times a month. When in those states, it can feel challenging to get some distance on the mental process. It can even be difficult to remember to stop to practice or work with the mind in some moment: we are caught in a passion about reality or concerned about a potential scenario. We may experience a fear of our own creation and then blow it out of proportion in our thoughts. We may churn about the future or running

over the same ground of a past experience or exchange that bothers us or how we may have hurt someone we care about. All of these are workable, with practice.

I like focusing on the breath since it's with us wherever we go. In most situations, the people with whom I meet agree on this focal point and find it useful. I encourage them to focus on the rise and fall of their belly or the feel of the air moving in and out of their nostrils. Don't try to change or control the breath, just try to notice it as it is happening. When your mind wanders to anything, say to yourself: "thinking," and come back to the breath. This is akin to getting out the mental gavel and "knocking off" an idea. There is no judgement involved, the rough edge, thought, simply needs to be removed in that moment for the ashlar to become smoother. Over the course of a minute, that process of leaving with an idea and coming back can happen many times. Sometimes we "leave" with a thought and significant time goes by before we realize we've forgotten the intention to return. It's ok, it's only thinking. Caveat: in some religions, denominations, or spiritual practices thoughts are not "just thoughts," they are sin. The only claim I'm making is that for the purpose of dealing with the here and now psychology of human experience, thoughts are a cognitive process, contained in our minds, until we take action, which includes speaking. A longer conversation could occur about the use of mindfulness practice to enhance prayer and/or focus, generally, as well as the remedy for thoughts as sin.

Many people return to the next session and say, "It didn't work," or "I failed," or "I don't think I did it right." I know, it happens to me too, every week. If you sat down to have a practice, put in some intentional effort, you probably did it right. Having strong feelings, mind wandering, or getting angry with self for wandering are all part of the practice and evidence it's proceeding correctly. Compassionately label it all as thinking and return to the focal point—subdue the criticism. We become more adept over time, and minds still wander. I once presented with a colleague at a college health conference in which he said: "The mind secretes thoughts like the pancreas secretes insulin." It seemed apropos. We may not be able to stop thoughts or emotions from arriving, but we can work at what to do with them once they are here. Sometimes we don't want to be a vigilante and we indulge a little. It's ok, you're learning your own process and how passions pull at mind. If you cut corners, you'll know; there is no need to be harsh or mean with yourself, just try it differently next time. You'll see, know, and feel it.

Sometimes sitting still in silence can cause us to worry more or feel increasingly anxious. It may be so intense you may want or need to "stop early." You can and you may. I encourage taking the longest, slowest, deepest, and most quiet breath possible before stopping and then, stop: Breathe in for as long as you can, hold it as long as you can, then exhale as long as you can stand it. Done. The meta-process of that self-intervention is that moment you subdued the need to escape your experience by superimposing another on top of it. You offered your conscious mind an idea and physical process to focus on instead of focusing on, and amplifying, the anxiety about the experience of the moment. Breath as tool; breath as

compasses. In that moment you taught your amygdala that the fear of the moment gripping you was not, in fact, a saber-tooth tiger about to scramble your consciousness and wreak ruin in your life. You reprogrammed, rewired, your brain...just a little bit. In return, some part of the brain, and you, said: “huh, I didn’t lose it, I didn’t freak out...I’m ok...maybe I could have tolerated a little more.” Staying present at the boundary and observing allows an unique vantage point of our felt pain or present at the boundary and observing allows an unique vantage point of our felt pain or discomfort in the moment; it allows us to recalibrate our gauge and then measure our emotional experience of time differently. Then next time that nervousness or anxiety happens, you may feel calmer, grounded, centered. You may be better prepared with the lesson from the previous experience and you may feel a little less worried: try two long breaths this time before stopping. Note: for the vast majority of people, these tools don’t work in the midst of full-on panic.

Last year, I attended memorial service for a good friend, colleague, mentor, at a friend’s (Quaker) meetinghouse. My memory of the instruction was: sit in silence until you feel moved to speak. Though wait and see if you are moved to speak by divinity and not by some other purpose (ego, showing off, being heard). Many times through the service I felt a swell of emotion and memory and wanted to say something. But I waited and in each instance, the something was about me, not about my friend, really. There was no sermon, not liturgical charge, no directive, no rapturous music, just silence and the words of others who felt moved to speak. It was one of the most powerful “services” I had attended. I believe it was one of the most powerful because the instruction was to fully attend to the moment and my use my working tools to shape the expression of my intentions: my work was to be fully present for, and honest with, myself in the service of the memory of my friend and those in the room.

Sitting still with one’s mind doesn’t change the present, or the problems. Jon Kabat-Zin (Full Catastrophe Living) and Saki Santorelli (Heal they self) at UMass Medical Center have decades of data about how mindfulness meditation helps with pain management, increasing tolerance to stress, improving mental functioning, shortening recovery times from illness to name just a few. Mindfulness as a daily practice isn’t a panacea, but it does help us know ourselves better, and be more understanding of our process. It helps us be less reactive and more present. It causes us to deny nothing and feel ready for anything. Even thirty seconds a day can help the mind keep coming back to the present or keep the idea of not reacting on the menu card and the moment. The more we work with our tools, the more proficient we become. The more we practice, the greater the probability we will be able to subdue our passions in the moments they occur.

Brother Erik A. Marks, 32°, LICSW, is a clinical social worker whose usual vocation has been in the field of human services in a wide range of settings since ’90. He was raised in ’17 by his biologically younger Brother and then Worshipful Master in Alpha Lodge in Framingham, MA.

www.masonicrestorationfoundation.org

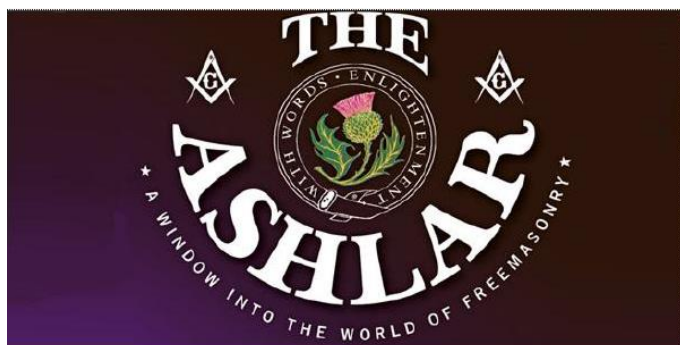
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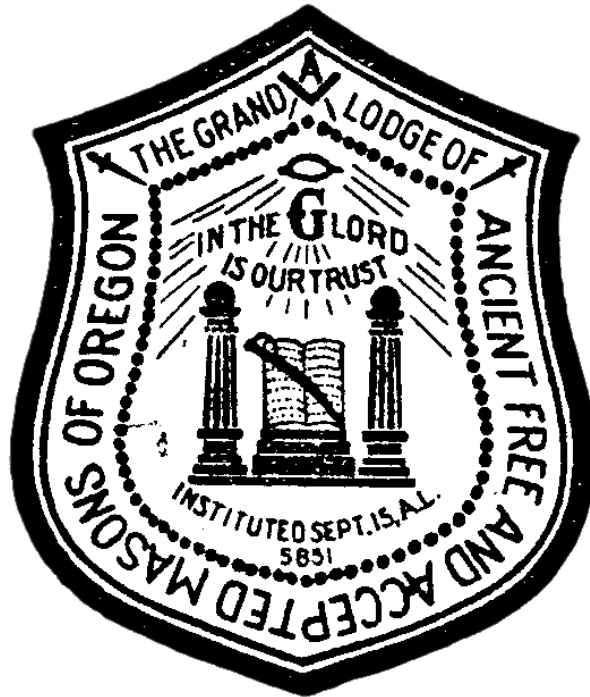


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TODAY in Masonic History:

Let's Go To Lodge Tonight





**CHAPTER ONE HUNDRED EIGHT,
WILBUR ALPHEUS WELLBORN,
GRAND MASTER
1966-1967**

Wilbur Alpheus Wellborn, was born in Portland, Oregon September 17, 1900. His early life was spent on a farm at Warren, Oregon where he attended the local Grammar School. He graduated from St. Helens High School in 1921. The late graduation was caused by two incidents: first his father moved from Eufaula, Washington to Warren, Oregon and because he was out of High School during World War I, when he served as a rural postal carrier for Warren from May 1, 1918 to November 30, 1919. The regular carrier had been drafted, and a replacement could not be secured due to shortage of manpower. After graduating from high school he attended Oregon Agricultural College, later renamed Oregon State University,

where he studied engineering during the 1922-1923 year. On October 1, 1923, he became a clerk in the Portland Post office until July 11, 1926 when he was transferred to the St. Helens Post Office. On October 1, 1942, he was promoted to Assistant Post Master at St. Helens and filled that position until his retirement on February 28, 1962.

He served as Municipal Judge at St. Helens from January 1, 1965 to June 30, 1968 and returned to that office from July 1 to September 1969, because the City of St. Helens experienced difficulty in filling the position. He also served on the Selective Service board of St. Helens from May 1, 1963 to December 31, 1971 when he had to retire to conform to a new law requiring that all members be retired who were 65 years old on December 31, 1971. That service was unpaid and its members had to contend with many difficult situations.

He was made an Honorary Member of the DeMolay Legion of Honor on April 6, 1966. He also served two three-month periods on the Advisory Board for the St. Helens Chapter of DeMolay.

He married Mildred Elizabeth Engebretsen in 1925. They had one son, Virgil, who became a member of St. Helens Lodge No. 32.

Wilbur was made a Master Mason November 15, 1924 in St. Helens Lodge No. 32 and served as its Master in 1931. He was District Deputy Grand Master for District No. 24 from 1956 to 1962. He was elected Junior Grand Warden in 1963, advanced regularly thereafter and was elected Grand Master on June 10, 1966.

One Hundred Seventeenth Annual Communication, At Portland, 1967

Grand Master Wilbur A. Wellborn opened the Grand Lodge, in Annual Communication on June 14, 1967 with representatives present from 175 Chartered Lodges.

The Grand Master reported as follows:

“Our Grand Lodge suffered a serious loss in the retirement of M.W. Brother Harry D. Proudfoot, Past Grand Master, from the office of Grand Secretary. His great knowledge, gained from many years of experience, his sound business sense and good judgement, and his ready wit and humor, made the loss appear to be irreparable. Since his retirement, he has continued to aid us with his good counsel and by serving on important committees. We were very fortunate to have in the office, R.W. Brother W. Dexter Elliott, who had served for several years as Assistant Grand Secretary and who was appointed Grand Secretary when M.W. Brother Proudfoot retired. His knowledge and experience have served him and the Grand Lodge well. The office has continued to function smoothly and efficiently under his able guidance. W. Brother Elvin E. Phillips has been acting as Assistant Grand Secretary and has filled the position

very well. I wish to express my appreciation to the entire office force for their cheerful and courteous cooperation.”

On July 26, 1966, the Grand Master issued his proxy to R.W. Brother Raymond W. Fogg, District Deputy Grand Master for District No. 40, to constitute Oregon Military Lodge No. 223, and install its Charter Officers, finally granting permanent status to Oregon Military Lodge. This was accomplished on July 30, 1966 with all Grand Lodge stations filled by members of Oregon Military Lodge. The Charter Master was W. Brother Rob Stevens, Senior Warden Brother Henry Franks and Junior Warden Marvin Gay.

An important dinner meeting was held at Salem on March 8, 1967 for all elected state officials, including legislators, Senators, Supreme Court Judges and departmental officials, who were members of the Masonic Order. These distinguished brothers were joined by Grand Lodge Officers, Past Grand Masters and certain other Brethren. The meeting was instigated by the Ancient & Accepted Scottish Rite, with Brother Louis L. Starr as General Chairman, M.W. Brother Howard C. Belton, P.G.M., and R.W. Brother Joe Rogers representing the Grand Lodge. The prime objective of the affair was to let our Masonic Brethren who held elective positions know that the Masonic Order in Oregon was interested in education, particularly in the scope of the public schools, and in all phases of good sound government. This meeting was patterned after a similar one held in the State of Washington. Grand Master Wellborn presented an excellent address, the entire text of which can be located in the Grand Lodge proceedings.

M. W. Brother Ralph T. Moore, P.G.M., died on July 3, 1966, at Medford. His home Lodge was Bandon No. 130 and he held plural membership in Research Lodge of Oregon No. 198 and Grants Pass Lodge No. 84. The eulogy was delivered by M.W. Brother Howard C. Belton, P.G.M., on June 14, 1967, in the Grand Lodge.

R.W. Brother Alfred B. Holmes, Deputy Grand Master, delivered the report of the Grand Lodge Trustees. He reported on the resignation of Grand Secretary Harry Proudfoot, P.G.M., which took effect on September 1, 1966 and the appointment of W. Dexter Elliott as Grand Secretary. The Trustees determined that the office of Grand Treasurer should be abolished and that the Code should be amended to exclude all reference to that office.

He reported as follows relative to the Grand Lodge Offices:

“The image of Masonry as it is portrayed by the unsatisfactory furnishings and conditions of our Grand Lodge offices has been of great concern to the Trustees. We recognize the need for new or renovated quarters and unanimously approve the recommendation of the Grand Master’s committee on Grand Lodge office location. We sincerely thank the committee for their dedicated work and include their recommendations as part of this report.

“W. Brother John C. Wilkinson has, for the past seventeen years, devoted countless hours to the development of the history of the Grand Lodge of Oregon. The climax of this effort was the announcement at the April meeting of the Trustees that W. Brother Wilkinson had completed the manuscript of the history of the first one hundred years of Masonry in Oregon. This is an accomplishment that should be recognized and acclaimed by every Mason. Brother Wilkinson has, despite adversities that would have been insurmountable to most of us, continued to research, develop and complete a history that is both authentic and interesting and will be used as the recognized authority for the study of Masonic growth in the Grand Jurisdiction of Oregon. The Trustees have authorized the printing and binding of 100 cloth-bound copies, 400 paperbound copies and 500 unbound copies. We have determined that the history of the first 50 years should be combined with that of second 50 years in one volume and that the numbering of the pages of the first 50 years be altered to conform to those of the second 50 years. W. Brother Wilkinson has accepted the commission of indexing the complete history and it is our hope that the published volume will be available by October 1967.

“We are proud of W. Brother John Wilkinson and sincerely thank him for the great contribution that he has made to Masonry.”

June 14, 1967 in the Grand Lodge Grand Master Wellborn presented to M. W. Brother Harry D. Proudfoot, P.G.M. and Past Grand Secretary a medal and framed certificate from the Grand Lodge of Costa Rica honoring his years of outstanding service to Masonry. On the same day a resolution was adopted which made M. W. Brother Harry D. Proudfoot, P.G.M., an Honorary Grand Secretary Emeritus.

June 15, 1967 the Grand Lodge adopted the report of the Jurisprudence Committee, on the subject of amending Section 13 of the Constitution by abolishing the office of Grand Treasurer. A motion was then made that the proposal be tabled, but it was defeated. A motion was made that the legislation be adopted, and by vote was adopted.

W. Brother Robert Mudrick, Past Master of Columbia Lodge No. 114, presented a check in the amount of \$1,144.04 to the Grand Master. This money was raised by the Grand Master’s Breakfast sponsored by District No. 33, held in the Temple of Friendship Lodge No. 160 on Easter morning. Over the past four years, this activity has produced more than \$3,600.00 for the Endowment Fund of the Home.

Brother Bert J. G. Tousey, Chairman of the Grand Lodge Public School Committee, reported as follows: Education discussions were had in at least 133 Lodge meetings. Six Lodges had open meetings with about 80 in attendance, nine teacher appreciation or retirement meetings were held with about 500 in attendance. Cloverdale Lodge No. 126 gave certificates to outstanding 8th grade students, Gateway Lodge No. 175 had a Spelling Bee, and 31 Lodges had 168 members visiting the schools during Public School Week. Thirty-two Lodges had

committeemen that became acquainted with their school administrations, 39 Lodges had members at 437 school board meetings and 19 Lodges promoted candidates for school board directorships. Twenty Lodges took an active part in these elections.

The Committee of Dispensations and Charters made the following report, which was adopted:

"A letter from the United Grand Lodges of Germany asking that the Grand Lodge of Oregon revise the decision of the 1966 Grand Lodge Session in granting a charter to Oregon Military Lodge No. 223, has been referred to your Committee on Dispensations and Charters.

"After review and consideration of the history of Oregon Military Lodge No. 223, the Committee of Dispensations and Charters ask that no action be taken."

R.W. Brother Warren A. McMinimee, Senior Grand Warden, reported on the Grand Lodge Educational Fund, as follows: (partial quotation)

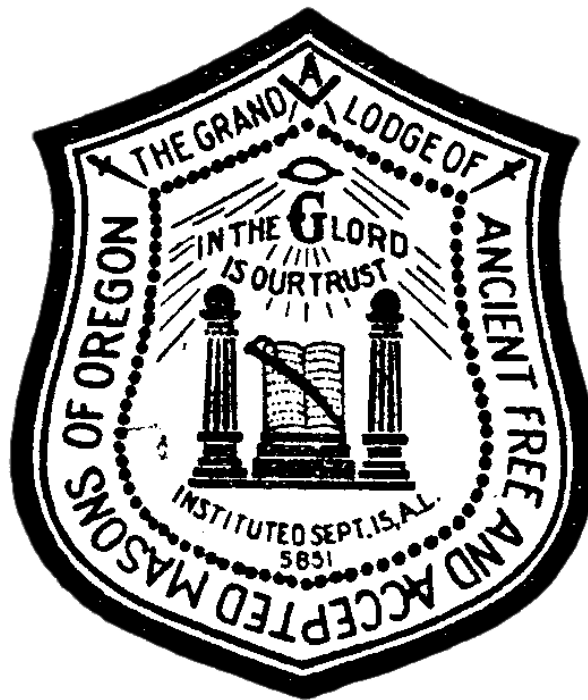
"Sixty children of deceased or disabled Masons have received assistance during the year. Translated in other terms your Trustees have expended \$21,240.00 in providing funds for family subsistence and for the children of elementary and high school years to the age of 18 to assist them in their education.

"The most rewarding of all, however, is to know that through the wisdom and business judgment of those who have gone before that our Educational Fund has grown from its very small beginning of \$150.00 over a century ago to Six Hundred Seventy-seven Thousand Dollars and provided thousands of young people an opportunity to complete their public-school education."

W. Brother Reuben W. Coquillette, Chairman of the Committee on Masonic Instruction, reported as follows: partial quotation)

"The condition of the Ritual, in general, is good. There are those Lodges in which the Officers make little effort to learn the work correctly. They seem to take the easy way out and rely on their Past Masters to pull them along. The main group, however, has Officers who take pride in their Lodge and office. They make an honest effort to do the work, as it should be; study and keep up on the Code, Ritual and Manual of the Lodge; and promote other Masonic activities of the Grand Lodge. Let us all make a special effort this year to become more proficient in our Ritual and Ceremonial endeavors.

"At this writing, it is planned to hold a School of Instruction on Tuesday, June 13th, which is one day ahead of the Grand Lodge Communication. Hawthorne Lodge No. 111 will be the host and we wish to thank W. Master Merritt M. Miller and the Lodge who were our hosts."



CHAPTER ONE HUNDRED NINE

ALFRED B. HOLMES, GRAND MASTER, 1967-1968

Alfred B. Holmes was born May 21, 1910 in Raymond, Washington the son of Magna and Bernard J. Holmes. He started his grade school education in Raymond and completed it in Woodmere Grand School at Portland. He then attended Benson High School graduating in 1927. He obtained employment with the Iron Fireman Company but was laid off when the 1929 depression hit the United States. Employment of any kind was impossible to find. He worked at anything that he could find. He attended Oregon Agriculture College, later renamed Oregon State University. During 1930 & 1931 he studied Mechanical Engineering,

later obtaining employment with the Crawford & Doherty Foundry Company as a shipping clerk. Over the next few years, he worked up to journeyman and eventually to Superintendent. He and a partner started a foundry in Vancouver, Washington but within a space of six months this venture ended when fire totally destroyed the plant. He became Manager of the Foundry Division of the Northwest Foundry & Furnace Company in Portland and in 1967 advanced to the Presidency of that company.

He married Gertrude Yeager on May 1, 1933 and from that union two sons were born: Clifford and Gary. Gertrude died in 1962 and he married Paris Ruth Slyter on March 30, 1964.

Alfred B. Holmes was made a Master Mason on November 10, 1947 in Lents Lodge No. 156 and served his Lodge as Master in 1958. He became a plural member of Research Lodge of Oregon No. 198 on September 14, 1960. He was District Deputy Grand Master of District No. 32 from 1959 through June 1963. Grand Master William D.E. Sharpe then appointed him Senior Grand Deacon. He was elected Junior Grand Warden in 1964, advanced each year thereafter and was elected Grand Master in 1967.

Grand Master Holmes was a member of the DeMolay, a Scribe Advisor of Lents DeMolay and in 1966 was made a member of the DeMolay Legion of Honor. He joined the Philalethes Society in 1965, He was a member of Trinity Lutheran Church of Gresham.

One Hundred Eighteenth Annual Communication, At Portland, 1968

Grand Master Alfred B. Holmes opened the Grand Lodge in Annual Communication on June 12, 1968 in the presence of representatives from 178 Chartered Lodges.

Grand Master Holmes reported the death of M.W. Brother Shalor Eldridge, P.G.M., and W. Brother Raymond Harris, Grand Pursuivant. He reported that W. Brother Frank Lawson, Grand Lecturer, was very ill and had resigned from that position.

The Grand Master had the following to say about District Meetings:

“Do we want our Grand Master to be a ceremonial figure, symbolizing the pomp, ceremony and ritual of the Lodge traveling over the state expending his time and efforts in meeting with a comparatively few members of the various Lodges, or do we want him to be an executive and administrator implementing the policies, procedure and operation of the Jurisdiction? Each Past Grand Master has experienced the impossible task of arranging a calendar for various ceremonies and for the executive duties of his office. The membership of our Grand Jurisdiction has increased more than 40% in the past twenty-five years and the Grand Master’s job of wearing both the hat of the ceremonial Master and the hat of an executive has become impractical, particularly if he has the obligation of the duties of his profession.

“Based on these facts, I conclude that the Craft would be much better served if our Grand Master was an executive Grand Master, working through his Deputies in each District, supervising their operation, receiving and acting on their reports, giving them guidance when possible, and support where necessary and working at all times with the benefit of counsel and assistance from the elective officers.”

He also reported on his conviction that the Craft needs leadership from the Master of each Lodge; pointing out that a Lodge is weak or strong in direct proportion to the quality of leadership that it receives from its Master. Since it is impossible for a Grand Master to give guidance and direction to each Master, it was his belief that such guidance would have to come from the District Deputies. To implement this plan he divided the 39 District Deputies into four groups and conducted a series of one-day seminars with each group. He recommended that this program be continued.

Grand Master Holmes made the following statement regarding our Masonic History:

“We were pleased to present this year to the Worshipful Masters of the Lodges in this Grand Jurisdiction, a Lodge copy of the History of the Grand Lodge, A.F.& A.M. of Oregon, of the years 1846-1951, inclusive. This volume is the result of seventeen years of dedicated work by a great man and Mason. W. Brother John C. Wilkinson who served this Grand Jurisdiction as Grand Historian since June 13, 1952.

“W. Brother Wilkinson has accompanied the Grand Master on many of the District Meetings this year and has on each of these occasions been asked to speak on the history of our Grand Lodge. His response has always been most interesting and the Craft has enthusiastically responded with standing ovations as a tribute to our Grand Historian. His vast knowledge and distinctive manner in presenting his subject has played a large part in stimulating interest in the History of our Grand Jurisdiction. I sincerely hope that every Mason will avail himself of the opportunity of reading this history. We are proud of the Wilkinson style of writing and we enjoy his straight from the shoulder manner of reporting the facts. I join with all my Brethren in sincerely thanking W. Brother John C. Wilkinson for a great contribution to Masonry.”

Grand Master Holmes established a Lodge Management Committee with M.W. Brother Harry D. Proudfoot as Chairman. His reasons were as follows:

“The world we live in is rapidly changing. I therefore, determined that it was essential that the management of our Lodges be such that probable future adjustments will be made from a firm foundation. I therefore, determined that to effectively develop a program of Lodge management that would be of practical value to each Lodge, it was essentially necessary to appoint a committee of knowledgeable, positive thinking Masons. I accordingly appointed such a committee and asked M.W. Brother Harry Proudfoot, Past Grand Master, to serve as Chairman. This committee has met regularly since last June and their accomplishments have far exceeded our

expectations. They determined that their purpose is, to insure effective leadership, to improve the knowledge, understanding and interest of the members, to insure the financial integrity of the Lodge and to enhance the community relations and public image of Masonry.”

The Grand Master pointed out that the present facilities for a Library and Museum were entirely inadequate and that he had appointed a Committee on a Grand Lodge library and museum. Their first responsibility would be to explore and develop a means of providing library and museum facilities commensurate with the needs of the Grand Lodge.

M.W. Brother Ernest J. Bolliger, P.G.M., delivered a eulogy for M.W. Brother Shalor C. Eldridge, P.G.M.

The report of the Special Committee on Youth Activities closed with the following:

“The need for more active adult participation exists, if these Youth Groups are going to remain in existence. The Members of the Lodges must attend the Youth Meetings to show these groups that Masonry in Oregon is interested in the youth of Today. If for any reason your Lodge is not interested in youth or their benefit, be just a little selfish and realize that the youth of today will be the adults of tomorrow. So let’s do our part in helping train them to be good leaders of our Lodges and our country.”

W. Brother Stephen F. Roise, Past Master, Albert Pike Lodge No. 162 and active member of the Supreme Council of DeMolay and Executive Officer of Oregon DeMolay said:

“I have been asked to say a few words about DeMolay. DeMolay is the greatest organization for teenage boys the world has ever known. It was started by Masons and its ritual is built on Masonic principles. DeMolay is a cradle for future Masons, but many of us do not realize the potential for perpetuating our membership. Many ask why more DeMolays do not ask for a petition to become Masons. The answer is very evident because we do not set an example to make the boys want to join our fraternity. We are so busy with our everyday lives that we on the whole do not take the time to attend DeMolay meetings. We sponsor chapters, and then let them fend for themselves rather than guide them and give them the support they need. We have lost many chapters in the state, because the sponsoring lodge has not furnished the Advisors to help run the chapter. This year we are going to lose perhaps six chapters due to lack of Advisors. DeMolay has been the beginning for over 100 Grand Masters in the various states as well as the national heads of appendant bodies. Our M.W. Grand Master Holmes is a former DeMolay, and I would like to personally thank him and his Deputies for all the support that has been given to our youth organizations this past year. His effort on behalf of DeMolay has been outstanding.

“Let us give these DeMolays not only our support, but our association by attending their various functions and acting as Advisors. Each Chapter needs a minimum of six

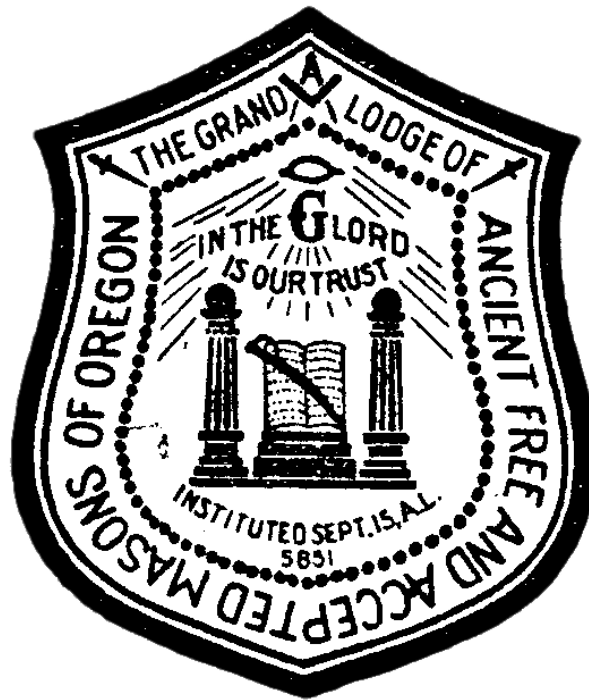
Masons to properly operate and spread the work so that the burden does not fall on one or two. We could all find time to spend a couple of hours a week with the boys if we wanted to. We can always find the time to do something we want to do.

“DeMolay chapters are usually self-supporting financially except where some Temple Associations charge the boys more rent than they can afford. I feel that none of our youth groups should be charged over \$50.00 a year at the most and there are many instances where these groups are given free rent.

“In closing I would like to read you the code of a DeMolay: A DeMolay serves God; A DeMolay honors all womanhood; A DeMolay loves and honors his parents; A DeMolay is honest; A DeMolay’s word is as good as his bond; A DeMolay is courteous; A DeMolay is at all times a gentleman; A DeMolay is a patriot in peace as well as war; A DeMolay is clean in mind and body; A DeMolay stands unswervingly for the public schools; A DeMolay always the reputation of a good and law-abiding citizen; and a DeMolay by precept and example must preserve the high standards to which he has pledged himself.”

The Grand Lodge adopted an amendment to Section 112, subdivision 3, of the Masonic Code, which, in its amended form, stated: “To keep and maintain an office as directed by the Trustees of the Grand Lodge at a location approved by the Grand Lodge.” The Jurisprudence Committee had reported favorably on this change and their report was adopted.

The Jurisprudence Committee reported favorably on a proposed amendment to Section 128, Subsection 24, which provided for expenses for the attendance of the Deputy Grand Master at the annual conference of Grand Masters. Their report was adopted and the legislation was adopted.



CHAPTER ONE HUNDRED TEN

WARREN A. McMINIMEE, GRAND MASTER, 1968-1969

Warren A. McMinimee was born June 25, 1908 in Spokane, Washington. His education consisted of elementary and high school at Outlook, Washington, a period of enrollment at Whitman College, Walla Walla, Washington and graduation from Willamette University at Salem, Oregon. He earned a Doctor of Jurisprudence degree.

He entered the legal profession and served as District Attorney of Tillamook County from 1936 to 1948. He served in World War II as a lieutenant in the United States Naval Reserve. He saw active duty in the South Pacific and received a citation for personal bravery in combat at Iwo Jima.

After being raised in a Lodge in Sunnyside, Washington in 1934, he transferred to Tillamook Lodge No. 57. He served as Worshipful Master in 1942. He later served as District Deputy of the Grand Master for District No. 5, Senior Grand Deacon, Junior and Senior Grand Warden

and Deputy Grand Master. His membership in concordant bodies included DeMolay Legion of Honor.

Warren A. McMinimee's noteworthy record of public service included a term as President of the Oregon State District Attorney Association, and a life membership in that group; Oregon State Senator 1953- 1957; Trustee, Willamette University; Vice President, Oregon State Bar; Vice President, Oregon State Motor Association; member Oregon Geographic Names Board and Oregon State Parks and Recreation Committee; Junior and Senior First Citizen.

His family consisted of his wife, Louise B. McMinimee and two daughters: Mrs. Carolyn Merchant and Janet McMinimee.

He was a member of the United Methodist Church and served on its Board of Trustees.

On September 28 M.W. Brother Warren McMinimee, a number of Grand Lodge Officers and several Past Grand Masters met at Jacksonville to dedicate a marker commemorating the first Masonic Hall built in Southern Oregon.

R.E. Brother Wilford Caleb Long. Deputy Grand Master of Masons in Oregon, died in Portland on November 25, 1968.

An eventful weekend of Masonry was observed in Oregon and Washington on April 11-12, 1969. On Friday evening, the Grand Lodge Officers of Washington and British Columbia convened for a dinner preceding the Interstate visitation to Friendship Lodge No. 160, A.F.& A.M. of Portland.

One Hundred Nineteenth Annual Communication, At Portland, 1969

Grand Master Warren A. McMinimee opened the Grand Lodge on June 11, 1969 in Annual Communication in the presence of representatives from 180 Chartered Lodges.

M.W. Brother Warren A. McMinimee delivered his address, in which he emphatically stressed the importance of strict adherence to ritual and manual. He praised the interest and untiring efforts of W. Brother Ruben W. Coquillette, Chairman of Masonic Instruction, in working toward perfection in this respect. The Grand Master was quite outspoken in his views of Degree work by so-called visiting teams. His remarks on this topic follow:

"From observation I am inclined to believe that we are all to some degree lazy and that I head this list. I am indeed sorry to report a condition, which I feel impelled to call to your attention. I refer to the growing tendency of Lodges to call on other Lodges and groups to put on their degree work. May I illustrate? Through the courtesy of the Imperial Potentate, the Grand Master is advised when a lodge requests that the Shrine degree team put on degree work for a constituent lodge. I am appalled at the number of requests received. The Al Kader Shrine team, since its inception, has

made thirty Masons. In some jurisdictions, this is absolutely prohibited. I have taken the position that it is better for a lodge to allow another lodge to confer a degree than to fail to confer the work or to do the job poorly. I now have deep reservations about this, inwardly feel that my judgment in this matter has not been good and that such a policy is not good for the Blue Lodges.

“It is the prerogative of and the duty of Blue Lodge Masonry to make Masons, and this duty should not be delegated.

“There is absolutely no reason why Blue Lodge Masonry cannot and should not have the finest and the best ritualistic teams in all the world. Within the year, I have been present at the making of a Master Mason by a proficient ritualistic team of Blue Lodge Masons consisting of a group of Senior DeMolays. It was outstanding. They were able and capable. You in your own Lodges can seek and attain perfection to the point whereby you will be invited by your neighboring Blue Lodges to confer the work.

“It is my hope that you will give serious consideration to this admonition and think twice before you extend an invitation to anyone of another lodge to do your Masonic business, namely the ritualistic work of making Masons.

“Our Lodges with the assistance of those who hold proficiency certificates are capable of performing the work without deviation or fanfare and you may be sure the candidate will better remember the words from his neighbor and friend than from some imported degree team.

“I take no offense at our Brethren in the concordant bodies for they are awake to observe a situation whereby they can become acquainted with a candidate and may ultimately attract the newly made Mason to their order and put him to work while we slumber.”

The preceding chapter of this history went into considerable detail with regard to the Immediate Past Grand Master’s conclusions concerning District Meetings. In short, M.W. Brother Alfred B. Holmes, after having faithfully carried out the tradition of meeting personally with each District, had questioned the value of this custom.

M.W. Brother Warren A. McMinimee devoted several paragraphs of his message to a mild rebuttal to M.W. Brother Holmes’ suggestions regarding District Meetings follow:

“After a very careful analysis my immediate predecessor, M.W. Brother Alfred B. Holmes, Past Grand Master, concluded that little was to be gained or lost by the Grand Master’s visits to our respective districts. He recommended that future Grand Masters devote their time and talents to serving as executives and that they allocate their time in the best interests of Masonry in the Grand Jurisdiction of Oregon. I read and reread his position on this subject and concluded that I would not visit any District unless I was invited to do so by those in the district. I received invitations and attended District or area meetings in thirty-six of the thirty-nine districts within the state. The combined District No. 7 and No. 38 meetings

was cancelled because of unseasonable winter weather and we were unable to reschedule it. Without exception I found the Lodge Officers and District Deputies desired the Grand Master to visit. The attendance for the most part was good though in some places much better than others were. In eastern Oregon, Brethren traveled great distances in extreme weather to attend in goodly number. It may well be and I am inclined to believe that the Brethren took most seriously the essence of my predecessor's remark and determined to make a better showing at district meetings.

"In view of my experience I cannot recommend a discontinuance of the traditional Grand Master's visits to the Districts. However, in the very same breath I sincerely believe that the Craft must recognize the very heavy demands upon the Grand Master from the ever increasing executive requirements of the office and from the many requests for the Grand Master to be everywhere at the same time. It can be a terrific drain upon his strength and efficiency."

The Grand Master's message also cited and mourned the loss of R.W. Brother Fred Robinson, District Deputy of the Grand Master for District No. 30 who died on October 30, 1968,

He praised the initiative and work of W. Brother James F. Justice in rearranging and cataloging the Grand Lodge Library. The Grand Master's address contained a recommendation that the Grand Lodge create, by amendment to the code, an official office of Librarian and Archivist.

N.W. Brother McMinimee concluded his address with a warning that present trends in overhead costs could undermine the financial stability of Masonry in Oregon. He strongly recommended that the Grand Secretary's offices be moved to Forest Grove. Following are the closing paragraphs of his message:

"The continued success of our Fraternity will require work on the part of many more men than are presently involved. The road before us is by no means one of ease or of indifference. We must meet the challenge of this day and tomorrow. We are all aware of the fast changing world, and the effect of change on our society and Lodges. Increased costs of operation, inflation, need for possible change in type of service rendered, have caused the Board of Trustees to consider the financial structure of our Grand Lodge operation. Our membership is declining, we are now slightly below the 40,000 mark. Your Grand Lodge is operating on \$1.00 per capita member assessment. There has been no change for over forty years. I have often said that the dues structure under which we operate was determined in the horse and buggy days when we could send a letter from the Grand Lodge office to a member for two cents. The same letter costs six cents to mail today, and the secretarial costs and office costs have risen correspondingly higher with no foreseeable reduction.

"Masonry in Oregon needs an injection of modern business principles, particularly in the area of disseminating information and communication between Grand Lodge office, the constituent Lodges and the membership.

“I recommend that a study be promptly begun and projected over at least the next decade, to determine the arising needs, and that the study result in a proposal for ways and means of providing the necessary financial support to meet the needs. Brethren I am convinced it is later than you think.

“We are at the crossroads, we can continue to coast and go downhill or we can accept the challenge of our responsibility and move our Fraternity into its rightful place in our community and in our state.

“My Brethren you have an opportunity, later in this session, to take a forward step in the direction I believe we should go, namely – move our Grand Lodge Offices to Forest Grove.

“A conscientious group has thoroughly studied this matter over a period of years. Lzst year it was the recommendation that the move be made. Your Trustees have recommended the move. I urge you to support the move. If you turn it down tomorrow, I believe the matter should be put to rest. However, to do so would, in my opinion be a distinct step backward in the path of progress.

“We must move forward!”



www.masonichosting.co.uk/Ashlar/
www.circlepublications.com

<http://themasoicroundtable.com/>

Be sure to check this web site. They have a lot of interesting information.

<TODAY in Masonic History>

TODAY in Masonic History

Brotherly Love by Robert Morris



By one God created, by one Savior saved,
By one Spirit lighted, by one Mark engraved,
We're taught in the wisdom our Spirits approve,
To cherish the Spirit of Brotherly Love,
 Love, Love, Brotherly Love –
This world has no spirit like Brotherly love.
In the land or the stranger we Masons abide,
In forest, in quarry, on Lebanon's side;
Yon temple we're building, the plan's from above,

And we labor supported by Brotherly Love.
Though the service be hard, and the wages be scant,
If the Master accept it, our hearts are content;
The prize that we toil for, we'll have it above,
When the Temple's completed, in Brotherly Love.
Yes, Yes, though the week may be long, it will end,-
Though the temple be lofty, The KEY-STONE will stand;
And the Sabbath, blest day, every thought will remove,
Save the memory fraternal or Brotherly Love.
By one God created, -come, brothers, 'tis day
By one SPIRIT lighted-come, brothers, away!
With Beauty, and Wisdom, and Strength to approve,
Let's toil while there's labor in Brotherly Love.

